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a thousand dinars in gold, and he had not a single coin in silver or in copper. And the witnesses said: The shepherd boy wins the wager.

Maqdad took the purse of the merchant and put the coins of gold and silver with his own gold, but the copper coins he caused to be thrown to the poor. And he turned to the merchant and asked the price of the horse, and a price was agreed on and paid. Then Maqdad asked the merchant for the pedigree of the horse and for his name. The merchant was astonished, and asked: Do you ask the pedigree of the horse after the price has been agreed and paid? Maqdad replied: His pedigree is written in his legs and his back and his noble head, but it must also be recorded on paper, and that is what I require. And the merchant handed the pedigree to Maqdad, saying: Verily he is descended from the Prophet's noble mare, the feather coated, the most beautiful of all. His name is Rishan, for he is of that noble breed.

Maqdad took the horse Rishan and mounted him bareback and rode to his home. And his mother brought out the saddle of his father and it fitted the horse Rishan, and she brought out the weapons which she had cleaned till they gleamed in the sun. And she brought him a bag of dates and a bag of cheese and she said: Now shall you ride to the Tigris and to the camp of the tribes, and there shall you enter the guest tent and salute the assembly, and they will bid you to be seated and bring for you coffee. Then they will ask your name, for they do not know your face, then shall you reply: I am Maqdad son of Thamir son of Degaither son of Mansur son of Maqdad son of Degaither son of Mansur son of Qais son of Hamed the Lame son of Mansur the Father of the Sword. And this name is a known name, and wherever you say it, there shall you be

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recognised. For your father was a warrior, and your grandfather, and your great-grandfather and all those before him were warriors. Then Maqdad kissed his mother and bid her farewell. And Umm Maqdad wept as she saw her son depart.

Maqdad rode out and took the road to the north and he rode over the desert which was carpeted with the flowers of spring, and the grace and pace of Rishan was beyond compare. As they went over the desert Maqdad would take his great spear and hurl it in front of him a distance of two hundred paces, and he would put Rishan to a gallop and catch the spear and pluck it from the air before it could touch the ground. In this manner they had travelled many miles when Maqdad saw a gazelle. He put Rishan to a gallop, thinking: Rishan is faster than the gazelle. The gazelle left the track and went off into the desert with Maqdad in pursuit, and Rishan was as fast as the gazelle and drew level with it. But when Maqdad put out his spear to kill it, it turned more sharply than the horse, and in this manner escaped them.

They were now far from the track, and to return to it Maqdad took his course from the wind, and they travelled on and came to a wadi which was both wide and deep, and in its further bank Maqdad saw a cave. The mouth of this cave was covered by a net, its shape as a spider's web, but each strand was as thick as a man's wrist, and through the meshes of the web it could be seen that in the cave was a boy. He was naked save for an iron band around his neck, and he was chained to the wall, and he was in the twelfth year of his life.

Then Maqdad rode down into the wadi; he dismounted and drew his sword, and he cried out to the boy: I will release you from this misfortune. The boy answered,

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361 being mentioned in a nursery rhyme which runs:
[539]

Cukukhti, wein ukhti?	Dove, where's my sister?
B'il Hilla.	In Hilla.
Sha takal?	What does she eat?
Bajilla.	Beans.
Wein tenam?	Where does she sleep?
Bab Illah	At God's door.

and which continues for several verses.

The mace. Page 71, Line 16. 'A mace of the finest teakwood.'

411 The mace may almost be said to be a traditional weapon in South Iraq. If you meet an Arab tribesman about his normal daily routine in the countryside, he will probably be armed with a mace and dagger. Rifles are weapons of luxury, to be kept away from dust and damp.
[535] Many tribal dances are done with the mace, which is sometimes of solid wood carefully carved, and sometimes, a less beautiful weapon but more dangerous, it is made of a wooden shaft with a ball of lead or pitch at the end.

Page 74, Line 22. 'Maqdad took his course from the wind.'

821 Skilled desert guides can often recognise a wind as being from a certain quarter by its force, humidity, and temperature. The phrase here implies that the sun was clouded over and Maqdad was finding his way by the wind, which indicates that he had considerable skill. The only people who can use the wind are those who can detect quickly any change in its direction. I remember once asking some Arabs the way to a well, and they told me, Keep the wind on your left cheek. I had to use methods with which I was more familiar.

Page 81, Line 25. 'Now I shall call myself Ibn Ali.'

601 The kunya, or name defining a person by his relationship to someone else, is recorded both in classical and modern Arabic usage. Ibn Batuta, for example, a famous fourteenth century traveller, is known only by his kunya. The modern tribal practice appears to be to promote a man to a kunya when he becomes the father of a boy. A man who has become father of a boy named Qais will, for example, be hailed by his friends with exceptional heartiness for some weeks afterwards, 'Ahlan wa sahlan ya Ab Qais', and the name may or may not stick

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to him permanently. Women are almost invariably known by the name of their eldest son, preceded of course by Umm. The other extremely common practice is that of giving a man a laqab, or nick-name, from some habit or personal peculiarity. The laqab is rarely complimentary.

8. A Man's Honour is in the Hair of His Moustache

Page 111, Line 14. 'The hub in their house was empty of water.'

The hub is a large porous earthenware jar, which keeps water cool by evaporation.

Page 112, Line 6. 'Nor did he even own the leg of a mare.'

The phrase 'leg of a mare' implies that a man has ownership in a quarter share of the sale price of all foals from the mare. It is quite common for deals to be done in one, two, or three legs of a mare, and for one mare to have four owners.

Page 116, Line 13. 'Then will our sheikh cry, Sheil.'

Sheil, or Take away, is a word commonly used as an order to strike camp.

Page 116, Line 28. 'You should not have to drink the water from a camel's stomach.'

When threatened by death from thirst in the desert, Arabs may be forced to slaughter their camels in order to drink the stomach fluids. I have also been told that travellers have made their camels sick by forcing a stick down their throats to get a little fluid. I do not know if this is true. It would appear to me to be a most difficult operation.

Page 118, Line 29. 'Cut my head to keep the secret.'

This should probably have been more properly translated 'Cut my head off to keep the secret,' for I have since been told one man's version of this saying. According to his account there were three brothers of a famous Nejaf family, living in poverty, and they were forced to become thieves. One day they went to raid a Turkish Army camp near to Hindya. In the daytime they watched the camp and saw which was the guard tent in which the treasure chest was hidden. They then waited till night, and, when the camp was asleep, they

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192 crept up to the guard tent. One of the brothers slit the tent wall with
539 his knife and crept inside. Inside the tent he found a box of silver dollars, and he was passing it out through the slit in the tent to his two brothers when he trod on one of the Turks, who woke up and grabbed him by the legs. The Turk was shouting to raise the alarm, and the Nejafi, seeing that he could not get away, and fearing that if he was identified, his whole family would be punished, put his head out through the slit in the tent and implored his brothers to cut it off and take it away. This, according to the story, they did, getting away both with the chest of silver and their brother's head, the identity of the family remaining undiscovered. The word for 'cut' in Arabic does imply cutting off and removing when applied to heads.

10. The Story of the Son of the Pilgrim

Page 148, Line 7. 'He is one of the Shammar princes from Hail.'

619 The Shammar are mentioned in other stories and a reader may be confused by the different areas from which they appear to come. To write a note on this extensive tribe would require considerable knowledge both of Syria and of Saoudi Arabia, and I myself cannot do it. The Shammar best known to the Muntafiq tribes are the Shammar of Nejd, who send caravans legally to Zobeir, and with less authority to other areas. Some of the Nejdi Shammar do graze in Iraqi territory and in the Neutral Zones. However, the most famous Shammar of Iraq are those of Mosul Liwa. There are also Shammar, some of whom have adopted the Shia religion, living in Baghdad Liwa. Many of them have entered Iraq as refugees after defeat by Ibn Saoud. When a prince of the Shammar from Hail is mentioned, I should think that a member of the Rashid family is indicated. This family were once rulers in Nejd, and their capital was for a time at Hail. They were finally defeated by the Wahabis under Ibn Saoud. The word Amir which I have here translated as prince, is a somewhat deceptive one.

• [601] The sons of an Arab king carry, it is true, the title of Amir, but the
192 word has a larger usage. The tribes of Northern Arabia and Syria use it in their sheikhly houses, and in the Persian Gulf the word implies little more than a minor local official. The root of Amir is from the Arabic word for 'command' and is most literally translated in such